

The Exami-

nation of John Maish, before

Maister Thomas Williams, Com- 3

missary to the Reuerend father in God

William bishop of Excester, vpon

certayne Interrogatories con-

cernyng Witchcraft and

Sorcerie, in the pre-

sence of diuers ge-

ntlemen and o-

thers.

The xx. of August.

1566.

(.)

Imprynted at

London by John Awdeley,

Dwelling in little Brittain Streete

without Aldersgate. 1565.

The xxij. of Dec-

ember.

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[illegible]

The Printer to the Christian Reader,

28

Here hast thou (gentle Reader) the examination of John Walsh of Netherbery in Wiltshire, touching Sorcery and Witchcraft, which he learned (as hereafter is shewed) of a certayne Priest named (p) Robert of Dreiton. Wherein thou mayest see the fruites of Papistes and papistrye, and their pilerercises of their pidle lynes, which hath bene no small hurt to all common weales. for hereby not onely the simple people haue bene falsly seduced and superstitiously lead: but all estates haue bene soze grieved and troubled by these their practises of Sorcery and Witchcraft.

It would be tedious to shew but a few histories of their diuelish practises, and so to horrible factes in murders and other mischieses: which not onely the fat belly fed Monkes, flatterers, friers, and idle lusty Priestes practised and vsed: but also the holy fathers them selues Popes, Cardinals, and Bishops were chiefly and wholye geuen to the studie and exercise of these most wicked and diuelish sciences, and by these meanes did worke to come to the Papall state, his dignities, and great wealth. Which (as the histories declare) wpth the murdering and popsoning principallye of anocher.

As first Pope Alexander the first, banishing

A. y.

cristis

To the Reader.

ettle with wicked Spites and Duels, gaue
 hymselfe body and soule vnto them, vpon con-
 dicion he might attaine to the Popes seate, and
 Dignity: which they promised him and fulfilled,
 but he enioyed it not long, contrarie to his ex-
 pectation. for he being priuely conueyed into a
 chamber in a certain place called Mount *Canil-*
lus, and ther questioning with his Demon how
 long hee shoulde raygne Pope, was answered
 that he should raigne .xj. and .viij. which this ho-
 ly father vnderstood to be so many yeares: but
 he was deceined. for after he had raigned Pope
 .xj. yeares and .viii. monethes, this Diuel would
 no longer be without hys praye, but straght
 came to the Popes court deckt like a Courtier,
 and at the Popes chamber doore byd knock ve-
 ry loudlye, saying that he must needes speake
 with his fatherhood. The doore being opened,
 he came and spake with the Pope, al others he-
 ing bid to auoyde. But they were so earnestlye
 talking together, that many did rightly coniect
 that they were at contention. for the Pope
 stoutlye affirmed his time not to be expired. for
 (sayd he) I had promised me .xij. yeares (for .xj.
 and .viij. is .xij.) and of these .xij. yeares, I haue
 raygned but .xj. yeares and .viij. monethes. But
 this courtierlike Denil replied and sayd, that he
 mistooke his wordes, for I sayd not (sayd he)
 .xij. yeares, but I ment .xj. yeares and .viij. mo-
 nethes, and therefore now thou must needes
 dye.

To the Reader.

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dye. Whereat the Pope being abashed, fell to
entreating, but all was in vayne, for as soon as
this Devil was gon, the soule of this Pope de-
parted miserably from his body with horrible
cryes, fearefull gronings, and deadly bewail-
lings. In this sort dyed this horrible Sorcer-
er (as sayeth Hieronimus Marius in his worke
intituled *Eusebius Captivus*.) In which worke
the history of this wicked Pope Alexander is ve-
ry lively set forth, both as touching his wick-
ed living and horrible factes. Whose terrible
ende may be an example to all Sorcerers, En-
chanters, and Witches.

Like unto him was Pope Gregory the. vii.
otherwile called Helybrand (Hildebrande I
should say) who was also a great Sorcerer and
Pigromancer, as Benna the Cardinal both de-
clare in his worke of this Gregories life. Say-
ing that he also had a familiar soule, whereby
he wrought manye mischaunces in the common
weale of Rome, as well for the furthering of his
fleshy and beastly lust, as also for to increase
his riches and dignitie.

Platina also writteth the lyke of Pope John. 8.
Pope Silvester, Pope Bennet. 8. with divers
others, which were better practised in these vi-
cellous sciences, then in godly disipline.

Such like to these was Pope Paul the third,
who as Sordani declareth, exercised sorcerye and
Witchcraft, and thereby committed. y. horrible

A. ly.

mar. 23,

To the Reader.

murthers, and poisoned his Brother and nephew, that he might enjoy by inheritance the foonet. He poisoned also his own Sisters husband, that he more freely might haue her at his wretched commaundement.

Pope Clement the .8. was also of this fraternity, as in the Commentaries vpon the Articles of the Doctors of Paris is declared: where his stile is thus set forth: that he was a Bastard, Emppoyner, Homicide, Baber, Spionniacke, Sodomite, Perturer, Ambroze-maker, Necromancer, Church robber, and a practicer of all kinde of wychednes.

These with a great many more of that abhorminable sex of Rome wer thus occupied, whose endes were most terrible, as their lynes were most wicked. And these faculties their inferiour sorte, as Jounkes, friers, and Wyldes also vased, and would teach the same witchcraftes and sorceries to such men and women, as they had committed euill wyth. As of late was confessed of a woman which used Witchcraft and Sorcery, that she learned the same of a priest, whose barlot she had bene many a yeare. I exhort all men therefore to flee from them and these dyabolish practises, as from Devils incarnate, least in following them with lpyng here pleasantly a litle while, they be tormented with the mhell perpetually. Which God so bys Christes sake wythhold and let now and euer. Amen.

Finis.

The examina- tion of John Walsh of Dor-

sethere, touching Wytch-
craft and Sorcerie.

The Twelvday being the .xx. daye of
August. 1566. there was examined
before maister Thomas Williams (Es-
quire to the reverend father in God
William Bishop of Excester) one John
Walsh, upon certayne Interrogatories
touchyng Wytchcraft. in the house of
Mayster Thomas Sinkeler, keeper of
the Sherriffes ward, in the presence of
John Butler, and Robert Boller Gene-
plemen, William Blackford and John
Bordfield.

He being first demaunded of his
habitation, he said that he dwelt in a pa-
rish called Retherbert in Dorsethere.

Secondly, he yng asked whether he
were ever by Robert Dyaltons man,
he said that he was retaining unto him
by the space of .viij. yeares.

A.iii.

Third.

The Examination

Thirdly, being demaunded whether he did practise any Whiske or Surgery: he sayde that he doth practise both, for the Tisicke and the Agues, and that he hath practised thys Whiske by the space of these .v. yeates, sithens his maister sy: Robert of Dreiton died.

Fourthly, being demaunded of whom he learned his Whiske and Surgery: he answered that he learned it of his maister sy: Robert of Dreiton.

Fiftly, being demaunded whether he doth it by Arte naturally, or els by anye other secrete or pryncy meanes: He answered that he useth his Whiske or Surgerie by Arte, naturallye practised by him as he sayth, & not by anye other yll or secrete meanes. And yet he being demaunded whether he knewe the natural operatio of herbs, as whether they wer hot or cold, and in what degre they wer hot or cold: he answered he could not tel.

Sixtly, he being demaunded whether he had a familiar or not: he answered and denied vtterlye that he had

none about hym, neyther in anye other place of this worlde, eyther aboue the ground, or vnder the ground, either in any place secreete or open.

Seuenthly, he being demaunded how he knoweth when anye man is bewitched: He sayth that he knoweth it partlye by the feries, and saith that ther be. iii. kindes of feries, white, greene, & black. Which when he is disposed to vse, hee speaketh with them vpon hylls, where as there is great heapes of earth, as nameliy in Dorsetshire. And betwene the houres of. vii. and one at noone, or at midnight he vseth them. Wherof (he sayth) the blacke feries be the worst. Also he saith that he had a booke of hys said maister, which had great circles in it, wherein he would set two waxe candles a crosse of virgin waxe, to raise the familiar spirite. Of whom he would then aske for any thing stollen, who dyd it, and where the thing stollen was left, and wherby he should knowe, and also by the feries he knoweth who be bewitched.

The Examination

Eightly, he being demaunded whether he had euer any familiar or no: he sayth that he had one of his sayde master. Which familiar (after his booke of Circles was taken from him by one Robert Baber of Crokeborne, then beyng Constable, in the yeare. 1565) he coulde neuer do any thing touching his familiar, nor the vse thereof, but hys familiar dyd then depart from him, and wyl neuer come to him agayne, as he sayth. And further he sayth vpon his oth, that his familiar would somtyme come hnto hym lyke a gray blackish Culuer, and somtyme lyke a brended Dog, and sometimes lyke a man in all proportions, saying that he had clouen feete.

Ninthly, he being demaunded how long he had the vse of the familiar: he sayd one yeare by his sayd masters life, and .iiii. yeres after his death. And whē he would call him for a horse stolen, or for any other matter wherein he would vse him: hee sayth hee must geue hym
some

of a Sozcerer.

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Some lyuing thing, as a Chicken, a Cat,
or a Dog. And further he sayth he must
geue hym twoo lyuing thynges once a
yeare. And at the first time when he had
the Spirite, hys sayd maister did cause
him to deliuer him one drop of his bloud,
whych bloud the Sprite did take away
vpon hys paw.

Tenthly; he sayth that when the fa-
miliar should doe any thing at his com-
maundement, in going anye errant: he
would not go, except first two wax can-
dels of Virgin waxe shoulde first haue
bene layd a crosse vpon the Circle, wyth
a litle frankensence, and saynt Johns
woorte, and once lighted, and so put out
agayne: which frankensence must be
layd then at euery end of the candel, as
he saith a crosse, and also a litle franken-
sence wyth saynt Johns woort burned
vpon the grounde, or ener the familiar
would go, and that would force hym to
go the message, and retorne agayne at
the houre appoynted.

Eleuenthy

The Examination

Eleuenthly, he being asked whether they sh^d do good to such as are bewitched, cannot also do hurt if they list. Whereto he answered, he that doth hurt, can neuer heale againe any man, nor can at any tyme do good. Howbeit he saith that he whych hath but the gyft of healyng, may do hurt if he list, but his gyft of healyng can neuer retorne agayne to anye other persons ble^s
Twelfthly, he being demaunded whether that any of the three kindes of feytes, when they did hurt, dyd it of theyr owne malignity, or of the prouocation of anye wicked man. He answered that theyr doo hurt of their owne malignitie, and not prouoked by anye man, and that they haue power vpon no man, but vpon such as ouerlye doo trust sayth, which is the cause why they haue power more of some persons, then of anye others. Furthermore, he being demaunded to what end the familiar dyd serue them. He answered that hee serueth
for

110 of a Sorcerer.

for no purpose, but to search out things
theft stole, & for no other purpose at al.
He being further demaunded to what
end þe Spirits, in the likenes of Codes
and the pictures of man or womā made
in wax or clay, doo serue: He sayde, that
Pictures made in wax, wyll cause the
partye (for whom it is made) to conti-
nue lycke twoo whole yeares: because
it will be twoo whole yeares ere the wax
wyll be consumed. And as for the Pic-
tures of claye, their confection is after
this maner. They vse to take the earth
of a new made graue, the ryb bone of a
man or booman burned to ashes, if it be
for a woman, they take the bone of a
woman, if for a man, the bone of a man,
and a blacke Spider, with an inner pith
of an elder, tempered all in water, in the
which water the sayd Codes must fyrst
be washed. And after al ceremonies en-
ded, they put a pyncke, that is, a pyn or a
thorne in any member wher they wold
haue the party greued. And if the sayde
pycke

The Examination

pricke be put to the hart, the party dieth
with in nine daies. Which Image they
burne in the moſte moyſteſt place they
can finde. And as touching the uſing of
the Codes, the which he ſayth haue ſe-
ueral names: ſom they cal great Bro-
ning, or little Browning, or Bonne,
great Tom Twite, or litle Tō Twite,
with other like names: Which Codes
being called, the Witches ſtrike with, ii.
with le ſpetres on both ſydes of þ head,
and ſaith to the Spirit their Water no-
ſter backward, beginning at the ende of
the Water noſter, but they wyll neuer
ſay their Creede. And when he is ſtri-
ken, they commaunde the Code to hurt
ſuch a man or womā as he would haue
hurted. Where to if he ſwell, he will goo
wher he is apointed, either to the deiry,
brehouſe, or to the dry hill of malt, or
to the Cattel in the field, to the ſtable,
to the ſhepfold, or to any other like pla-
ces, and ſo retorne agayne to his place.
The bodies of men or women bee hurt
by

of a Sozcerer.

by the Images before named, & mens goods & Cattels be hurt by the Todes, in commanding and blessing them, as aforesaid, as he sayth. And if the Tode called forth, as aforesaid, do not swell, then will the witch that bleth them call forth an other to do the act, which if hee do not, then will they spy an other tyme when they maye cause the partye to be found lacking sayth, or els to bee more boide of grace, where he or they may be hurt. Furthermore he saith, that who so doth once a day saye the Lordes prayer and his Creede in perfite charitie, the Witch shall haue no power on hys body or goodes for that day.

Xiii. He beyng demaunded whether that those which doe heale men or women, being hurt by Witches, can find out those Images vnder ground, wher with they were tormented: He answereth they can

And. xiiii. he being demaunded whether he him selfe eyther hath or had at any

The Examination

any time any such Tode, or that ever he
made anye suche Images, to hurt man,
woman, or childe: He affirmeth by the
othe which he hath taken, that he neuer
had suche Todes, or ever made suche
Images.

And .xv. he being demaunded, whe-
ther that ever he dyd anye hurt to man,
woman, or childe, or to their goodes
or Cattle: He sayth by the othe
that he hath taken, that he
neuer did any such hurt
either in body or
goodes.

(.)

CRITI

MUSEUM

